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movements of the times, and Bousset endeavors to do this for every stage in the development. For this undertaking he was well prepared by his former investigations of the Judaism of New Testament Times, the Chief Problems of Gnosis, and others.

That Gentile Christianity rapidly assumed a form widely different from the primitive type represented by the church in Jerusalem is plain on the face of the New Testament, and Paul is commonly regarded as the author of the conception of Christ and his work which prevailed in the Gentile church. To this view Bousset also would subscribe; but he lays stress on the fact that Paul's starting-point was not the Jewish Christianity of Jerusalem, but that of a Gentile Christian community in which Christ was already the object of religious worship under the title, "Lord" (*Kýrios*).

The Pauline transformation of Christianity into a redemptive religion—salvation through the death and resurrection of Christ—and the relation of this presentation to the current mysteries, are set forth from various points of view. The method pursued, however, gives us a series of special investigations, rather than a constructive whole; and if the reader gets either a clear definition of the problem or a historical apprehension of the process, he will have to get it for himself. The same criticism applies in varying degrees to other parts of the book. In the chapter on Paul, indeed, it does not appear that the author has grappled with the problem as a whole; and though he is at pains to explain how such a development was possible in Paul, he does not show why it was in itself inevitable.

Many things in the volume invite discussion, but the limits of this review forbid. It must suffice here to say that in it Bousset has made an important contribution to the investigation of early Christianity, and if we add that it raises many more questions than it solves—what can be better in a book than that?

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INTRODUCTION TO THE BOOKS OF THE NEW TESTAMENT. W. C. ALLEN AND L. W. GRENSTED. T. & T. Clark. 1913. Pp. viii, 302.

This volume is apparently meant to be a statement of assured results in the field of New Testament Introduction as conceived at present by one of the clergy-training schools or theological colleges of the Church of England. The writers, Messrs. Allen and Grensted, respectively Principal and Vice-Principal of Egerton Hall, entertain the "hope that this book may be of use to students in theological colleges, and to others." Mr. Allen discusses the Synoptic

Gospels and Acts; the remaining books are assigned to his colleague. The questions at issue are fairly stated, and the conclusions reached are in the main traditional, the authority of Harnack being manifest at many points. Of special interest is Mr. Allen's theory of the dates of the Synoptic Gospels. The Second Gospel, he thinks, was originally written at Jerusalem between 44 and 50 A.D. by Mark who himself translated it into Greek at Antioch and perhaps republished it at Rome before or after Peter's residence there. The First Gospel, which is a Greek work from the start, was composed at Antioch about the year 50, while the Third Gospel was written by Luke either during Paul's imprisonment in Caesarea or during his first imprisonment in Rome, when Acts also was written. This theory may conceivably prove to be in part correct, but the evidence adduced for it in the present brief discussion hardly warrants its acceptance.

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GREAT TEXTS OF THE BIBLE, edited by J. HASTINGS, D.D. John xiii-xxi; pp. vi, 458. James-Jude; pp. vi, 433. 2 vols. Scribner's. \$3.00.

The homiletical treatment of the Bible is perhaps an inevitable evil. It is probably necessary to spoil the Bible by cutting texts out of it and preaching sermons upon them. But the method is only justified when some great word has seemed to the student as he read it suddenly to stand out from the page in letters of burning gold, and has demanded to be proclaimed upon the housetops. The only justification for preaching upon texts is that as the preacher studies, a text suddenly seems to smite him upon the face with an absolutely new meaning, while immediately all the rich experience of his lifetime seems to crystallize around it, and lo! a sermon is formed in his mind. The most immoral book which a preacher could have in his library would be a book which would rob him of this intimate personal experience, the very fire of preaching, and try to show him an easier way. One cannot wear to any advantage second-hand clothes in the pulpit. In order to preach a sincere sermon on a text, one must either have discovered it or re-discovered it himself. It may be that it was natural for somebody, upon reading the first two words of the text, "I am the Way," to record his inner experience in this manner (as given on page 108 of the first of these volumes): "(1) Man's need is satisfied only by a person. (2) Christ supplies man's need of a leader. (3) Christ would not be so great a person if he were not more than man. (4) Every